754 magic would have worked against him. He was said not to have been bothered after this, but he warned Agustín in our presence against giving a coin to a stranger who seemed very friendly, as he might merely be wishing for sweat to bewitch him.

The reason Agustín's father could deal with witches so effectively was that he had been immunized against witches. A friendly witch had wrapped him from head to foot in string soaked in snake oil and other things. He wore the string for 2 days and then was told not to bathe for another week. Agustín knew no other details, but shortly before the study closed he admitted that immediately after his arrival in Cherán the family had hired a witch to immunize him. Beyond stating that it was only a temporary and simple immunization, Agustín would give no further details. Ultimately, it was intended that he have the more complete treatment.

The fact that the Rangel family left Cherán after the alleged bewitchment mentioned above and had the son immunized immediately after their return lends support to the belief that the family left town because of witchcraft.

754 157 621 Data are too scanty to form any reliable hypothesis about the effects of witchcraft in Cherán. Nevertheless, an attractive theory might be developed that witchcraft accounts for some of the personality traits in Cherán and more particularly for the prevalence of walled yards and the general unwillingness to invite strangers or little-known persons inside the yard gate. It should not be overlooked, though, that the exclusive character of the Cherán family or household grouping may also be accounted for in terms of the more urban character of the settlement.

754 Two other items should be added to this discussion. It was reported that some witches had a white powder which they threw into people's faces. The powder instantly disappears inside and the persons become ill. Good witches may cure this sickness.

791 Although not considered witches, there are women who tell fortunes with cards. One woman in *barrio* III is said to be able to tell where lost cattle are and, if they have been stolen, who the thief is.

857 Small girls and sometimes small boys play with swings in the house yards. These are merely larger versions of the swings used to teach infants to walk. Girls also play running games in the streets with small boys and play "keep away" and other games with rag balls. [157] Girls are shy and always stopped playing when they were observed.

857 In general, girls ape adult activities much more than do boys. Girls pretend to mill 868 maize, using a board for a metate, a rock for the mano, and mud for the maize dough. They play at being street vendors, using flower petals for merchandise. Sometimes they have dolls made of rags, but not very often. More common is it for several girls to get some boards or branches and make a house in which they will play at housekeeping with their fireplaces, grinding stones, dishes, etc. After several weddings had been held in close succession, a group of girls were observed playing at having a wedding. Flowers were put in the hair of the "godmothers" and leaves of maize were tied in the hair to represent the ribbons used in real weddings.

857 Education for life in Cherán is completely on an informal and unconscious level. Children 861 learn first by imitating and then by doing while assisting their parents. The social and religious structure they learn little by little through observation first of parents', and later of relatives', reactions to various individuals and situations and by listening to conversations. Only to a very small extent do children learn by being told. Again, observations are too few to generalize extensively, but apparently children are counseled and advised only when they begin to be old enough to undertake adult responsibilities. When they mention that they may do a certain act, the parents may discuss the advisability with them. In small matters of etiquette, parents may prompt children of any age. Formal training, though, seems to play little part in education for life as it is lived in Cherán.

871 Formal education for about 25 percent of the boys is received in school. Those who continue throughout the available course receive four years of school education. They learn to read and write and do a little simple arithmetic. They learn very little history or geography.